CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

BURNS' INQUIRY.

QUALIFICATIONS FOR THE DIVINE FAVOUR.

[Continued from page 161.]

The third qualification is, repentance, which I here understand in the popular sense of the word, as including sorrow for, and ceasing from, acts of positive wickedness. In a more comprehensive sense, it may be allowed to mean a general change of mind and principles, and in that way to include all the other qualifications in it. But in speaking of it separately, and distinctly, it is most convenient to define it a reformation of conduct, particularly in those cases where the former conduct was utterly incompatible with the spirit of Christianity. Thus the Gentiles, who worshipped idols and a plurality of local and independent divinities, were called upon to give up this absurd superstition, and to adore the one living and true God, who made heaven and earth.

The Jews, who imagined they had a claim to the favour of heaven, because they were the children of Abraham, and served God in the temple of Jerusalem, were called upon to give up these narrow and unworthy notions of the divine character, and to consider him as the great Father of all, who made of one blood all the nations of the earth, and who concerned himself alike in the happiness and improvement of the whole. He who had been living in the practice of any vice, must cease instantly from doing evil, and learn to do well.

The necessity of all this, in the case of the Jews and Gentiles, who lived at the promulgation of Christianity, is abundantly evident. Without it there could have been no assurance that the converts understood the genius of the true religion, or even were sincere in their professions; and, therefore, no propriety in making them expect the benefits of it. For the same reason repentance must be necessary to all wicked and vicious men in every age, and of every profession, before they can obtain the Christian justification.

It is not, however, a qualification essentially necessary to all, for this plain reason, that all are not capable of it. In the strict sense of the word, no doubt all men are naturally sinners, they all stand in need of a greater degree of moral improvement, than any, what even the most favoured individuals enjoy from mere consitution, or from the first rudiments only of education.

But in this extensive view of the matter, there is no man living, not even the justified, without some imperfections, more or less, which it ought to be his continual study to remedy; and consequently in such a case, it may be said, that no man ever yet *has* completely *repented*. There is also a very obvious distinction, between such kinds of imperfections, and what is usually called *vice*, although it might be difficult to define their exact limits. The one is not attended with the same destructive effects to the welfare of society, and with the same remorse of conscience as the other. The first is owing to *weakness*, the second to *want* of principle.

Such persons, therefore, as have been instructed early in their youth in the principles of the Christian religion, and endeavoured to conform their manners to it, although they may be still very defective in many branches of knowledge and habits of virtue, cannot be said to be *impenitent*. There may be need for them to increase in faith and virtue, but there is no need generally to change their mode of conduct. They may lament that the prevalence of passion, or their want of understanding and experience, have led them sometimes astray, but they have no occasion to lament the general tenor of a life that has been spent in a progressive improvement, in Christian knowledge and virtue. If they do not perceive all the excellence, and feel all the influence, of the Christian doctrine, it may arise rather from want of capacity, or proper instructions, than from a bad disposition. In these respects, their circumstances are not similar to those persons, who lived at the promulgation of Christianity.

People of mature age and sound understanding had the gospel proposed to them at that time in such a pure form, and with such popular evidence, that it was reasonable to demand an unreserved compliance with its laws, and this even in the best of them required a change in some parts of their principles and conduct. If they refused this, it could be attributed to nothing but the influence of vicious prejudice, or a corrupt life. There is one situation, indeed, in which the circumstances of the moderns are similar; that is, when people have taken up some false view of Christianity, as for instance when they imagine it gives them a right to persecute unbelievers, &c. In such a case, it is incumbent on them, when the evil of the matter is clearly set before their eyes, to repent of their sin. But although many professing christians may be included in this description, who do not dream of it, yet it does not disprove the general remark, that repentance is not a necessary qualification in *all cases*, as it was in the first instances of the converts made among the Jews and Gentiles.

The Evangelicals, however, under the influence of that disposition which men have so frequently manifested, of adhering to the letter of a precept rather than the spirit of it, insist on the necessity of repentance in the case of every individual; and create an artificial remorse, by harrassing the conscience with imaginary sins, of wandering thoughts, &c. An account of this process, however, will fall more properly under the second great division, into which I have classed the doctrines of the Evangelicals. All that I have in view, at present, is to show in what respects repentance is a qualification to obtain the favour of God.

You will perceive that its necessity arises entirely from the same general principle which regulates the divine government in similar instances. If a person has been living in sin, it is necessary that he instantly leave it off, when he thinks about imploring the mercy of God, otherwise there could be no ground for expecting his future good behaviour; but it is not a temper of mind, so *intrinsically* pleasing to God, that we need to do evil to qualify us for it, or to manufacture imaginary crimes, upon which it may fasten. The progressive improvement of such well-educated and well-disposed youth as I have mentioned, affords as good, and perhaps much better ground for depending on their future good conduct, than the sudden remorse and reformation of one who has been formerly wicked.

The fourth qualification is a long-suffering disposition, in bearing with the injuries that may be done to us, and a readiness to forgive our offending brethren, when they express their sorrow for what they have done. The fitness of this qualification is obvious at first sight. A keenness to resent and avenge offences, would be excessively preposterous on the part of one, who was himself suing for mercy, and would evince too plainly that he was excited by no other motive, than the fear of immediate punishment. It would prove him to be perfectly ignorant of the value of the merciful character which he supplicated, and therefore leave no room to expect that gratitude for the favour he asked, would have any influence on his future reformation.

If there is any time more than another, when men are disposed to respect the wishes and the will of a superior, it is when they are going to ask a favour of him. To ask forgiveness, therefore, for our debt of a thousand talents, while we are squeezing the hundred pence from our neighbour, is the grossest insult to the divine Majesty, and is one of those sins which our Saviour marks with the most decided reprobation, and which he assures us shall certainly exclude every person who is guilty of it, (whatever his pretension may be) from the kingdom of heaven.*

On the other hand, the merciful and the candid are assured of being judged with mercy and candour; and we are even taught to make use of our mercy to others, as a plea with the Deity to extend it to us. If there be any exceptions at all to the general rule of the divine government, that sinners are all viewed in the same light as being equally needful of, and equally welcome to, the clemency of Heaven, one of them seems to be in favour of a merciful disposition. The acts of mercy which we *have done*, being represented as disposing our Maker to show mercy to us.†

But, perhaps, it is only a strong method of showing us the absolute necessity of it, as a present qualification; and the particular emphasis which is laid on it, shows the perfect knowledge which our Saviour had of human nature. There is no motive which acts more powerfully on a generous mind than gratitude, and a sense of unmerited favour; but the hard-hearted selfish wretch, is callous to the influence of this noble sentiment. Having no portion of that benignity in himself which delights in showing mercy and favour, he is insensible of its charms in another, and is more apt to feel resentment than gratitude, at the proffer of any favour that implies a humiliating inferiority.

* Matt. xviii. † Sermon on the Mount.

DUTIES AND CONSOLATIONS OF THE AGED.

PROVERBS, xvi. 31.—*The hoary head is a crown of glory, if it be found in the way of righteousness.*

In a sermon on the *duties and consolations of the aged*, from this text, the Rev. Dr. Blair opens the subject in the following manner. "I shall first offer some counsels, concerning the errors which are most incident to the aged. Secondly, I shall suggest the peculiar duties they ought to practice; and thirdly, point out the consolations which they may enjoy." We propose to give to our readers, this week, his remarks under the first division of his subject.

I. As the follies and vices of youth are chiefly derived from inexperience and presumption, so almost all the errors of age may be traced up to the feebleness and distresses peculiar to that time of life. Though, in every part of life, vexations occur, yet, in former years, either business or pleasure served to obliterate their impression, by supplying occupation to the mind. Old age begins its advances with disqualifying men for relishing the one, and for taking an active part in the other. While it withdraws their accustomed supports, it imposes, at the same time, the additional burden of growing infirmities. In the former stages of their journey, hope continued to flatter them with many a fair and enticing prospect. But in proportion as old age increates, those pleasing illusions vanish. Life is contracted within a narrow and barren circle. Year after year steals somewhat away from the store of comfort, deprives them of some of their ancient friends, blunts some of their powers of sensation, or incapacitates them for some function of life.

Though, in the plan of Providence, it is wisely ordered, that before we are called away from the world, our attachment to it should be gradually loosened; though it be fit in itself, that, as in the day of human life there is a morning and a noon, so there should be an evening also, when the lengthening shadows shall admonish us of approaching night; yet we have no reason to be surprised if they who arrive at this dejecting season, feel and lament the change which they suffer. The complaints, therefore, of the aged, should meet with tenderness, rather than censure. The burden under which they labour ought to be viewed with sympathy, by those who must bear it in their turn, and who, perhaps, hereafter may complain of it as bitterly. At the same time, the old should consider that all the seasons of life have their several trials allotted to them; and that to bear the infirmities of age with becoming patience, is as much their duty as is that of the young to resist the temptations of youthful pleasure. By calmly enduring, for the short time that remains, what Providence is pleased to inflict, they both express a resignation more acceptable to God, and recommend themselves to the esteem and assistance of all who are around them.

But though the querulous temper imputed to old age is to be considered as a natural infirmity rather than as a vice, the same apology cannot be made for that peevish disgust at the manners, and that malignant censure of the enjoyments of the young, which is sometimes found to accompany declining years. Nothing can be more unjust than to take offence at others, on account of their partaking of pleasures which it is past your time to enjoy. By indulging this fretful temper, you both aggravate the uneasiness of age, and you alienate those on whose affection much of your comfort depends. In order to make the two extremes of life unite in amicable society, it is greatly desirable that the young should look forward, and consider that they shall one day be old; and that the old would look back, and, remembering that they were once young, make proper allowances for the temper and the manners of youth.

But, instead of this, it is too common to find the aged at declared enmity with the whole system of present customs and manners; perpetually complaining of the growing depravity of the world, and of the astonishing vices and follies of the rising generation. All things, according to them, are rushing fast into ruin. Decency and good order have become extinct, ever since that happy discipline under which they spent their youth has passed away. Part, at least, of this displeasure, you may fairly impute to the infirmity of age, which throws its gloom on every surrounding object. Similar lamentations were, in the days of your youth, poured forth by your fathers; and they who are now young shall, when it comes to their turn, inveigh, in the like strain, against those who succeed them. Great has been the corruption of the world in every age. Sufficient ground there is for the complaints made by serious observers, at all times, of abounding iniquity and folly. But though particular modes of vice prevail in one age more than in others, it does not follow, that on that age all iniquity is accumulated. It is the form, perhaps, more than the quantity of corruption, which makes the distinction. In the worst of times, God hath assured us that there shall be always *a seed who shall serve him.* [Psalm xxii. 30.] *Say not thou, What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this. Be not righteous over much; neither make thyself overwise* [Eccles. vii. 10. 16.] Former follies pass away and are forgotten. Those which are present strike observation and sharpen censure. Had the depravation of the world continued to increase in proportion to those gloomy calculations which, for so many centuries past, have estimated each race as worse than the preceding; by this time, not one ray of good sense, not one spark of piety and virtue, must have remained unextinguished among mankind.

One of the vices of old age, which appears most unaccountable, is that covetous attachment to worldly interest, with which it is often charged. But this, too, can naturally be deduced from the sense of its feebleness and decay. In proportion as the vigour both of body and mind declines, timidity may be expected to increase. With anxious and fearful eye, the aged look forward to the evils which threaten them, and to the chances which may befal. Hence they are sometimes apt to over value riches, as the instrument of their defence against these dangers, and as the most certain means of securing them against solitude and disrespect. But though their apprehensions may justify a cautious frngality, they can by no means excuse a sordid avarice. It is no less absurd than it is culpable, in the old, from the dread of uncertain futurity, to deny themselves the enjoyment of the present, and to increase in anxiety about their journey, in proportion as it draws nearer to its close. There are more effectual methods of commanding respect from the world than the mere possession of wealth. Let them be charitable, and do good. Let them mix beneficence to their friends, with a cheerful enjoyment of the comforts which benefit their state. They will then receive the returns of real respect and love. Whereas, by their riches, they procure no more than pretended demonstrations of regard; while their ill-judged parsimony occasions many secret wishes for their death.

As increasing years debilitate the body, so they weaken the force, and diminish the warmth of the affections. Chilled by the hand of time the heart loses that tender sensibility, with which it once entered into the concerns and sorrows of others. It is, in truth, a merciful appointment of providence, that as they who see many sad days must behold many a sad scene, the impressions of grief upon their heart should be blunted by being often repeated; and that in proportion as their power of advancing the prosperity of others decreases, their participation of the misfortunes of others should also lessen. However, as in every period of life, humanity and friendship contribute to happiness, it is both the duty and the interest of the aged to cherish the remains of the kind affections; and from the days of former years, to recall such impressions as may tend to soften their hearts. Let them not, from having suffered much in the course of their long pilgrimage, become callous to the sufferings of others; but, remembering that they still are men, let them study to keep their heart open to the sense of human woe. Practised in the ways of men, they are apt to be suspicious of design and fraud, for the knowledge and the distrust of mankind too often go together. Let not, however, that wary caution, which is the fruit of their experience, degenerate into craft. Experience ought also to have taught them that amidst all the falsehood of men, integrity is the best defence; and that he who continueth to the end to *walk uprightly*, shall continue to *walk surely.*

HINTS ON EARLY EDUCATION

(Continued from page 161.)

Religious Instruction and Religious Habits.

As children are little capable of receiving abstract ideas, it is probable that they will not derive much benefit from being instructed in doctrines separate from facts—by facts, we may convey a strong and simple view of the most important truths of Christianity. If, for example, we can represent in lively colours to their imaginations, the beautiful history of our Lord calming the storm when "the waves beat into the ship," and "his voice was mightier than the noise of many waters," they will imbibe a stronger and more practical sense of his mighty power, than could have been imparted to them by any bare statement of his divinity. We shall also best be able to impress upon their minds his infinite mercy and compassion toward us, by reading, or relating to them, so as to realise the transactions, and interest the feelings, such narratives as those of our Lord's taking the infants into his arms, and blessing them; of his raising the widow's son, of his healing the lunatic child, and lastly, of his suffering and dying for our sakes, that we might be made the heirs of eternal life.

It is to be remembered, that religious instruction is not to be forced upon children: wisdom is required in communicating it to them, that we may give them "food convenient for them," nourishing them, not with strong meat, but with the sincere milk of the Word, that they may grow thereby;" making the best use of the natural and gradual opening of their understandings: and we may acknowledge, with thankfulness, that there is something in the human mind, which answers to the most simple and sacred truths;—the mind of man seems formed to receive the idea of Him who gave it being. A *premature accuracy* of religious knowledge is not to be desired with children; but that the views of divine truth which they receive, should be sound and scriptural, and so communicated as to touch the conscience. If the conscience be touched; if the fear of God be excited; a fear to offend him; a dread of sin; there is something to work upon, and a foundation for advancement in religion, as the character ripens. But we are not to forget the general balance of Scripture, or to give force to one part by overlooking another. Thus, in our endeavours to touch the conscience, and to excite a dread of sin, we must also be careful to represent our Creator as the God of love, the God of peace, the Father of mercies.

In the minds of many people, from the want of this early judicious care, religion and superstition, quite unknown to themselves, have become strangely interwoven. They surrender themselves to superstitious and enthusiastic impressions, because they do not distinguish them from the voice of truth, and feelings of piety: but enlightened religion is, in fact, in direct opposition to superstition: they are as different as light from darkness; for superstition quits the solid ground of revealed truth, and forms conceptions for itself, of what the Divine will may be toward his creatures. But it should be our object, to give to children a scriptural, and,

therefore, a reasonable and healthful view of religion; to guard them against all that is erroneous and morbid, and to prepare them for the reception of "the spirit of love, truth, and of a sound mind."

The curiosity so natural to children, is not to be hastily repressed, on religious subjects;—we are rather to direct than reprove it, remembering that, within due bounds, the exercise of the natural powers may be made subservient to the most important ends in acquiring religious knowledge. At the same time, any tendency to a critical, cavilling disposition, is to be uniformly discouraged; nor is it of small importance, that children should be guarded against the influence of those from whom they may imbibe such a habit of mind. As their understandings improve, they may be led to consider the infinite distance between God and man—that "He is the high and lofty one that inhabiteth eternity," whilst man is like "a shadow that declineth," or as "the grass of the field, which in the morning groweth up, but in the evening is cut downand withered"; that we see but as the smallest part of the works of God; and of that small part, much is to us incomprehensible; but that, great as he is, his love extends to the meanest of his creatures; that for man he has provided eternal happiness; and that, in the scriptures he has been pleased to reveal all that is necessary for us to know and believe, in order to attain it. That we are, therefore, to approach these treasures of heavenly knowledge, with no expectation of finding every difficulty solved, or all made clear to our weak and narrow understandings; but, with a humble and teachable disposition for spiritual food, and for spiritual life; knowing that "the secret things belong unto the Lord our God;—but the things that are revealed unto us and to our children, that we may do them."

Christian Register.

BOSTON, FRIDAY, MAY 30, 1823.

Massachusetts Convention of Congregational Ministers.

It will be recollected by many of our readers, that in the Christian Register of May 31st, 1822, we gave a brief account of the origin and history of the Massachusetts Convention of Congregational Ministers, and particularly of the course of proceeding for a few of the last years. As many of our present readers may be unacquainted with the facts and circumstances alluded to above, we will now briefly state, that the most important objects of the association of the congregational clergy, have been to enable themselves more effectually to provide for the necessities of the widows and children of their deceased brethren, and to advise, strengthen, and console each other in the labours and duties of their high vocation. Till within a few years past the business of the Convention had ever been conducted with great harmony, and the annual meetings had proved a source of much satisfaction to those gentlemen of the clergy who assembled, and tended to strengthen among them the bonds of brotherly affection, and to excite them to renewed exertions in the cause of their common Master. But unhappily, for a few years past, an injurious spirit of party has been gradually gaining strength, and has manifested itself in the disregard, which for four successive years has been shown by what are called the orthodox clergy, to the wishes of a large and very respectable minority of the Convention, in the choice of the annual preacher. This unhappy state of things was rendered worse by the proposal for the consideration of the Convention, of certain invidious questions, whose tendency and intention, it was feared, was to effect a division of the Convention. In 1821, the question was proposed by an association of ministers in the south part of Plymouth county. It was this:—*What constitutes a Congregational Church, entitled to fellowship as such?* As nothing decisive was done on the subject, a similar question was proposed at the meeting of the Convention in 1822, by the Worcester North Association. The question was, "*What constitutes a Christian Church, with which we ought to hold communion as such?*" The admission of this question as a proper subject for the consideration of the Convention, was decidedly and strenuously opposed by the liberal clergy generally, as well as by some of the orthodox. But a vote was carried to choose a committee of *thirteen* members of the Convention, who should consider the subject, and report at the meeting of the Convention the present year. The following account of this meeting we give in the words of an obliging correspondent.

The Convention of the Congregational Clergy of this state held their Annual Meeting in this town on Wednesday; and by adjournment on Thursday. A great crowd of persons assembled, and much excitement was produced, by the expectation very improperly encouraged by a notice in the papers of the day, that an interesting discussion would take place on the question as to what constituted a christian church. It was confidently expected, indeed, from what was known of the intended report of the committee, that such a decision might be made by the convention, as would widen and irritate the unhappy divisions already existing among us on the subject of religious opinions.

Some confusion prevailed in the beginning, as in consequence of the crowded state of the room, many of the convention found it impracticable to get in, or to be accommodated after they had once obtained admission. When this had subsided, the business of the Convention proceeded with perfect order and good will; the choice of a preacher for the ensuing anniversary was made with almost unexampled unanimity; the report of the committee, the expectation of which had produced so great a sensation in the community, was by common and general consent suffered to go to the shades; and the Convention, to their honour, and to the great satisfaction of all the friends of toleration and good order, adjourned in perfect harmony and good will.

Nothing, we think, can be more absurd than an attempt, in this enlightened and independent community, on the part of any church, or any body of men, to control the religious opinions of others. Those who have any just knowledge of the state of public feeling in regard to this very question, will want no further evidence of this. The very nature of our congregational institutions implies a perfect independence in all matters of faith and conscience. This will never be surrendered. It is equally the interest of all denominations of Christians that it should be maintained in its fullest extent; and any attempt of any kind, or on the part of any men, to violate or abridge this independence, will only bring disgrace and mortification and evil upon its promoters, and severely injure the cause of religion itself, which we have no doubt many of these zealous men love quite as well as they do their own metaphysical speculations.

The following further account of the "Report," &c. is published by order of the convention.

The Committee of the Convention of Congregational Ministers, in Massachusetts, convened at Boston, May 28, 1823, appointed to make a correct statement of such of the transactions of the Convention the present year as they may judge expedient, and publish it in the Boston Recorder and Christian Register—have directed the Scribe of Convention to publish the following extracts from the minutes.

The report of the committee chosen the last year to consider the following question—"What constitutes *a christian church* with which we ought to hold communion as such?"—was presented and read—Whereupon it was moved and seconded—*That this Report be printed, and a copy sent to each member of Convention.*

This motion was superseded by *the previous question*—"That this Convention take no further order on the subject of the Report,"—which passed in the affirmative.

From the records,
Attest, JOHN CODMAN,
Scribe of Convention.

For the gratification of those who wish for further information on the subject, we insert the following concise and correct account of the substance of the report, from the Daily Advertiser of yesterday.

A report was submitted by the committee appointed at the last annual meeting to answer the question, what constitutes a christian church with which we ought to hold communion as such. The committee answer, that christians should hold communion with every true christian church—that a christian church must be constituted of christians—that they only are christians who embrace the grand principles of christianity, and therefore that it is necessary to state what are the fundamental principles essential to forming the character of a christian. The committee then proceed to recapitulate some of the leading doctrines of the of the Calvinistic creed, and add that in their judgment the distinguishing character of those who constitute the christian church, is conformed to these and other congenial principles of the christian religion. They however disclaim any authority or disposition to pursue any measures founded on this exposition of their views of a christian church, beyond a mere expression of opinion.

It is certainly a subject of just congratulation with all the friends of true christianity, that this question, which threatened so much detriment to the good order and peace of the christian community, has been so amicably put to rest. It was particularly pleasing to witness the spirit of conciliation that was generally manifested by the gentlemen who assembled on the occasion; and we could not but look upon it as an omen of a better state of feeling among the different classes of the clergy.

This impression was confirmed by the excellent sermon by the Rev. Dr. Woods before the convention yesterday. The valuable christian advice it contained cannot but have a salutary influence on many minds. With how much greater satisfaction must the friends of the invidious question that was proposed last year, look back upon the course of proceeding, and the state of feeling this year, in comparison with that of the last. May the harmony and apparent good will that prevailed this year be perpetuated, and extend its influence through all parts of the christian community.

For the Christian Register.

MR. REED,—The manner in which the threatnings of our orthodox friends have terminated, at the recent Convention, evince a most gratifying state of public feeling; and have reminded me of some fine remarks which I once heard from Daniel Webster, at a meeting in this city. After speaking of the power of the moral influence exerted by the general sentiment; he remarked that in the present state of society, it would be impossible for any men to force any measures in the face of the DETERMINED AND PERSEVERING REBUKE OF PUBLIC OPINION. How well has this been verified! JOHN ROBINSON.

Baptist General Convention.

The fourth tri-ennial session of the Baptist General Convention met at Washington, (D. C.) on Wednesday, the 30th of April. The constitution of this Convention requires the payment of $100, to authorize the sending of *two* delegates. It appears that the same delegate has sometimes been chosen to represent a number of societies. It was the opinion of some, that each delegate should be entitled to a vote for each society represented by him. This was opposed by others, on the ground that it tended to lessen the number of delegates, and thus to defeat one of the most important objects of the Convention, viz: that of drawing together and concencrating the wisdom and resources of the denomination. The expenses of the members, in attending the meetings of the convention, being burdensome to individuals, will, it is expected, hereafter be paid from a contingent fund established for that purpose.

The great objects of this Convention, as stated in the Christian Watchman, are "to devise plans for the more efficient and systematic union of the energies of the denomination, in the business of Missions, foreign and domestic; and in the promotion of useful education for the ministry."

Every denomination of christians but Unitarians, have their Conventions, and their systematic and well organized plans for concentrating the energies of their several sects, and bringing the whole mass to act with effect, by acting as one body. Unitarians have been always averse to appearing as sectarians, and have even carried this commendable disposition to an extreme of timidity, which has not only operated to their own disadvantage as a distinct class of christians, but which has greatly abridged their usefulnes, and retarded the progress of what we call the pure and genuine principles of christianity. We know not why they should be thus backward in publicly associating and acting in concert, for the promotion of what they deem important and useful principles. Certainly no odium is avoided by this shrinking from public and united efforts to strengthen the cause of liberality and catholicism, and to extend the principles which we deem important. We suffer all the odium of a sect, whether we act together or not, and, in the mean time, we are losing the advantages of the strength and efficiency that results from union and concert in action, as well as the consolations to be derived from the sympathy of men of congenial minds and principles. Why should we, more than other denominations, be afraid that an injurious reproach would rest upon us for measures of this kind. So long as we are governed by the enlarged and generous principles we profess, we certainly shall not be chargeable with sectarian zeal, but may claim to be considered as labouring for the promotion of the best influence of our common religion, and the advancement of the common cause of mankind.

For the Christian Register.

BOOK FOR YOUNG MEN.

MR. REED—I consider it one important use of your paper to furnish a vehicle for disinterested persons to recommend, by short notices, interesting and valuable Books, of a religious and moral cast. When I was an apprentice, many years ago, I saw a defaced volume of advice to young men. A hasty perusal of it made durable impressions on my mind, and may have saved me from some after indiscretion and sin. I have often wished that the work might be reprinted in this country, for we have too few judicious books of advice by the wise and experienced. A few days since, I accidentally took up the very same work, re-printed in this city, by *Cummings, Hilliard & Co.* It is entitled "*Advice to Young Men*, in a series of maxims applying to all classes, particularly the mercantile;—or a *Sure Guide* to gain both Esteem and Estate." It is a small volume, price 37 cents. I cordially recommend it to all parents, guardians, and masters, to present this precious little volume to their sons, wards, and apprentices. It is rational and interesting. On almost every subject of principles, conduct, and manners, it gives sound advice, by a "friend to youth," showing that virtue, piety, integrity, and amiableness, conduce to happiness, respectability, and competence; and that dishonesty, indolence, impurity, and irreligion, lead to present inconvenience, loss of health and reputation, misery and ruin.—It is the advice of a father to his beloved son;—of a man of sense and experience to a youth advancing to manhood. May it be extensively read by the young men, in the mercantile, mechanical, and learned professions, and be, under Providence, the happy means of conducting them safely through the ensnaring paths of youth to virtuous and honourable manhood.* S. A.

* The book is for sale at this office.

Domestic Intelligence.

General Court.

The General Court of this Commonwealth met at the State House in this city, on Wednesday, the 28th inst. After the Governor, attended by the Council, had administered the oaths to the senators elect, they proceeded to vote for a President. On counting the votes, the whole number was found to be 36, of which 21 were for the Hon. Nathaniel Silsbee, of Essex, and he was chosen. Mr. Paul Willard was elected Clerk.

In the House of Representatives, after the Governor and Council had come in, and the oaths were administered to the members, they proceeded to the choice of a clerk. Pelham W. Warren, Esq. of Plymouth, was chosen. The votes were then collected for a speaker. William C. Jarvis, Esq. of Pittsfield, was elected.

The House adjourned to 10 o'clock on Thursday.

The two houses, together with the Governor, Lieut. Governor, and Council, then proceeded to the Old South Church, to attend public worship, escorted by the Independent Cadets, under the cammand of Lieut. Col. Otis.

The services on this occasion were conducted by the Rev. Dr. Thayer, of Lancaster. The discourse was able and impressive.

The following notice of the proceedings of the General Court on Thursday are from the Daily Advertiser of this morning.

SENATE.

THURSDAY, MAY 29.

The committee of both houses appointed to examine the votes from the several towns and districts in this Commonwealth, for Governor and Lieut. Governor, reported that they had attended to that service, and found the whole number of votes legally returned for Governor to be 65,330—necessary to make a choice, 32,666.

The Hon. William Eustis had	34,402
Hon. Harrison Gray Otis,	30,171
Scattering,	757

For Lieut. Governor, the whole number of votes was 65,015—necessary to make a choice, 32,508.

Hon. Levi Lincoln had	33,993
Hon. Daniel Noble,	30,654
Scattering,	368

Messrs. Leland, Strong, and Keyes, with such as the house may join, were appointed a committee to wait upon the Hon. William Eustis, and the Hon. Levi Lincoln, and inform them of their election as Governor and Lieut. Governor of this Commonwealth, and also that the Legislature will attend to their being qualified, when agreeable to them—sent down for concurrence. The House joined Messrs. Lincoln, Seaver, Stockton, and Lincoln, of B.

A committee was appointed to wait upon the Rev. Dr. Thayer, and in the name of the Senate, to thank him for the sermon delivered by him on the day of General Election, and request a copy thereof for the press.

The Hon. Mr. Gorham informed the Senate of the decease of his colleague, the Hon. John Phillips—whereupon it was voted that the Senate do forthwith adjourn.

Adjourned to 9 o'clock tomorrow morning.

HOUSE OF REPRESENTATIVES.

THURSDAY, MAY 29.

An order was passed, directing the messenger of the House to supply each member, who shall desire it, with one newspaper, such as he may select, each day of the present session.

Tomorrow at eleven o'clock, was assigned for the choice of a chaplain for the ensuing political year.

The Speaker laid before the House a letter from the Secretary of the Commonwealth, accompanying returns from the Probate offices of several Counties of the Commonwealth, containing statements of the amount of inventories of Estates returned therein, either by Executors, Administrators, or Guardians, during the years 1821 and 1822, made in pursuance of an order of the House of Representatives of the last Legislature. They were ordered to lie on the table.

A committee consisting of one member from each county of the Commonwealth, was appointed to take into consideration the expediency of making any alteration in the Probate Laws, in regard to the fees of Judges and Registers of Probate. (The returns from the Probate Offices, noticed above, were called up and committed to the same committee.)

Messrs Gray, Russell, and Walker, were appointed a committee to prepare a system of Rules and Orders for the government of the House, during the present political year.

The petition of H. A. S. Dearborn and others, praying to be incorporated as the Bunker's Hill Monument Association, for the purpose of collecting funds for the erection of a Monument on Bunker's Hill, in commemoration of the events of the Revolution, was read, committed, and sent up for concurrence.

Messrs Williams, Turner, and Valentine, were appointed Monitors of the House, for the ensuing year.

The Hon. Mr. Leland came down with a message from the Senate, informing the House that in consequence of the death of the Hon. John Phillips, one of their members, that board had adjourned to 9 o'clock to-morrow morning.

Ordered, That when this House adjourn, it do adjourn to 9 o'clock to-morrow.

A motion was submitted that in respect to the memory of the late Hon. John Phillips, this House do now adjourn, which was decided in the affirmative, and the House accordingly

Adjourned to 9 o'clock to-morrow morning.

Gov. *Brooks*, in General Orders, has taken an affectionate leave of his Staff, and the Militia of the state.

The U. S. squadron was left 5th inst. in good health, and they had apparently broken up the hordes and haunts of the Pirates. The steam galliot Sea Gull was at Matanzas, (*on the N. Coast of Cuba, 60 miles from Havana, and 90 miles from the western coast of Florida,*) and other vessels at Key West, (*on the border of Florida Stream, S. W. of the southern point of Florida.*)

Col. James Morrison, of Lexington, (Ky.) who has lately deceased, has bequeathed $20,000 to Transylvania University.

The Supreme Court, Judge Putnam presiding, is now in session at Plymouth. At this term, Lothrop Shurtliff, of Carver, has been convicted of an attempt to poison his two daughters, by mixing arsenic with their coffee.

Capt. *Hull* is to relieve Capt. *Stewart*, in the command of the U. S. naval force in the Pacific Ocean, and Capt. *Bambridge* is to resume command of the Charlestown Navy Yard.

David Crocker, Esq. has been appointed Sheriff of Barnstable, and has reappointed the former Deputies that were in office with his predecessor, Mr. Davis.

Circuit Court.—The U. S Circuit Court, Judge Story presiding, having completed the business of the May Term, yesterday adjourned sine die. Moses Sipples, indicted for manslaughter committed on the high seas, took his trial yesterday, and was found guilty. He was sentenced to be imprisoned for the term of two years, and to pay a fine of fifty dollars.

An insurrection of some of the prisoners in New-Gate, occured last Thursday morning, but it was quiled by the decisive conduct of the guard. The nail shop has 40 who work in it, and when they were brought in and all but eight were chained to their blocks, one of those not confined, struck the corporal, Mr. Rowe, who is likewise keeper of the shop, on the head with a sledge hammer. Most of the other prisoners in the shop wrenched and cut off their fastenings, and seemed disposed to take command of the prison; but a few shots from the centinels, brought them again into subjection.—

One man was run through the arm with a bayonet, one was shot in the head and in the thigh, and one was wounded by a ball in the arm and side. These few particulars we have from a gentleman who was there not more than half an hour after the affray. He says there were 109 in prison, 40 in this shop, and 8 particularly forward in the scrape. The ringleader, who was the one shot in the head and leg, attributed the failure of the plan to the cowardice of the prisoners. *Mirror.*

TRENTON, MAY 17.—It is with sincere sorrow we learn, that *Zachariah Flommerfelt*, Esq. of Lebanon, in this county, was shot dead on Thursday last by one of his neighbours, whose land he had bought at Sheriff's sale, and gone on for the purpose of putting in a crop of corn, before legal possession had been given him of the property. The perpetrator of this awful crime was immediately apprehended and committed to jail.

Sad effects of Intemperance.—On the 10th ult. Joseph Denlinger, of Mount Pleasant, (N. Y.) cut his throat in a most shocking manner, and expired in a short time afterwards. He had given himself up to drunkeness, and became embarrassed in his circumstances, which it is supposed led to his committing the awful crime, suicide! Drunkards, beware!

A coroner's inquest was held on the 20th May, by Morgan Browne, Esq. over the body of John Davis, on the Fort road, near the Powder House. Verdict of the Jury, that he came to his death by intemperance.

Baltimore Patriot.

Foreign Intelligence.

EUROPEAN.

In our last paper the recent intelligence from the seat of war in Spain, was given. The French army has passed the Pyrenean mountains, and was to enter Spain in three divisions. About 26000 had advanced fifty miles into the Spanish territory. The first object seemed to be to subdue the strong holds near the frontier. *St. Sebastian*, renowned for its valour, was attacked by the French. The garrison was composed of 2000 men, having 50 pieces of artillery mounted on the ramparts and citadel; and they defended this post with great bravery. The French were repulsed, after a sanguinary conflict. The constitutional Spaniards appear to be actuated by a determined spirit. The accounts received by the late arrival are wholly French; and they represent the Royalists in Spain favourable to the "liberating army."—A body of Spanish royalists exists in Spain, denominated "a Junta," or Regency, who pretend to act on behalf of the King during his *duresse*. This body is recognised by the French government, and may have a secret correspondence with Ferdinand. The war does not appear to be generally popular with the French nation. The measures of the ministry have been vacillating. It would seem that they precipitated their myrmidons into Spain in the hope of striking a panic, into that kingdom, similar to the consternation produced when Italy was invaded by the Austrian forces. But the ancient valour of the Spaniards, their heroic and successful defence against the armies of Napoleon, far exceeding in numbers the present French army, appear to have been overlooked. The sympathies of the enlightened and free in Europe, are on the side of the invaded; and their triumph will be hailed by freemen in the new world. The British ministry had laid before Parliament the documents relative to their unsuccessful mediation between Spain and France. Spain had besought the influence of England to avert war, and was anxious to preserve peace. The French insisted that the measures of the constitutionalists should be abandoned, as a preliminary to negociation, while Spain would treat only in possession of her independence. France seems to have urged on with a blind confidence, heedless of counsel, and reckless of consequences. The British evidently disapprove the precipitancy and policy of the French; and sympathise with, and wish success to Spain; but have determined on strict neutrality. The opposition indeed are clamorous, and many honourable men in favour of open aid to Spain; but decided majorities in Parliament approve the neutrality adopted; and the ministry had referred to the policy of Washington in defending that measure. Mr. Canning's speech in explanation and defence of the course pursued by his government, was very able and highly eloquent. It was reported that Russia was highly offended at the British measures, and would march an army to support France. Unless then France relinquishes the high ground taken, or Spain succeeds, (of which there is no present expectation,) the war will probably be sanguinary; and it is to be feared general in Europe. The *Portuguese* government was successful in quelling insurrections.—The French announce that they have no hostile views in relation to this nation; and England has informed France that she expects the dominions of Portugal will be respected. A defensive alliance exists between Great Britain and Portugal, by virtue of which Great Britain will defend her, if *unprovokedly* attacked. It would seem that no such alliance subsists between Great Britain and Spain, or the former would have been compelled, by good faith, to take up arms in resisting the unprovoked and wanton attack on Spain by France. It is stated that the French government would not issue commissions for Privateers, alledging that they were opposing a Faction, and not the government of the nation; and another account mentions that the Spaniards, at *Barcelona*, (Spanish seaport on the Mediterranean Sea,) and at *Port Mahon*, (in the island of Minorca, Med. Sea,) were fitting out privateers. It is hoped that this barbarous mode of warfare will not be practised by either government.

LONDON, APRIL 18.—In a debate yesterday, in the House of Lords, Lord Liverpool remarked, that he was persuaded, that had the French Government found any pretence for it, they would have *eaten their own words*, and have preserved peace.

In answer to a question of Lord HOLLAND, Lord LIVERPOOL also said "*that he did not mean to deny, that* MONEY *had been employed by France to foment discord and divisions in Spain, and that Government were in possession of information respecting it.*"

LONDON, APRIL 21.—A report has just reached us, (*Bell's Weekly Messenger*) and we fear upon good authority, that government has received an intimation that the Emperor ALEXANDER totally *disapproves* of the conduct of the British Government in its recent negociation with France in regard to Spain; and, being of opinion that such a negociation has a direct tendency to weaken all the efforts of France, and to confirm what he is pleased to deem the audacity of the Spanish Cortes, he (the Emperor ALEXANDER) deems it necessary to notify, that he shall support the French King with the whole forces of his empire; and, to that end, has ordered the march of a Russian army towards the Netherlands. A corps d'armee of eighty thousand men is immediately to be assembled at Dantzic; and, it is understood, that this corps will be instantly marched forward.—The Emperor ALEXANDER expresses it as his decided conviction, that the French cause is the cause of all crowned heads; and that, unless a common effort be made to extirpate revolutionary principles and practices, there will not be a monarchy in Europe.

RUSSIA.

We find in the last French papers, some ingenious speculations on the present war, and particularly on the part which Russia may be enabled to take in it. They observe, "Russia, in borrowing from civilized Europe the military art, and able statesmen, who, attracted by great rewards, carry their talents into the service of barbarians, has not been able to borrow that real power which consists in industry. Coin has entirely disappeared from the Russian empire; 'even at the card table of the empress nothing but paper money is to be seen; and this paper is really money, for it is not redeemable. But if paper money can really exist any where, and in any manner, it must be where there is liberty, and consequently confidence. *There is nothing more irreconcileable than paper money and despotism.* Hence the Russian finances are in the most deplorable condition, and wholly insufficient to effect and maintain a distant movement of her armies, unless subsidized by some other power.—England will certainly not be that power, and we must hope that as certainly France will not. From these, and other considerations, the editor concludes, there will be no advance of Russian troops to the west of Europe."

CONSTANTINOPLE, MARCH 13.

The fire here lasted three days. At the first alarm, all the Franks of Peru, looking upon death as certain, prepared for flight. The flames were already approaching the palaces of the English and Austrian ambassadors, and Lord Strangford, abandoning his furniture, &c. thought only of saving his papers. Four times the wind directed the flames towards Peru, and the irritated Turks seemed scarcely disposed to wait till that quarter should be in a blaze; but at each time, when the danger seemed most eminent, the fire was driven back by a north wind upon the Turkish parts of the city. The petrified Musselmen exclaimed that "God was no longer with their Prophet." The foundery was destroyed and 1200 pieces of cannon, which had been cast there. Happily, the powder magazines in the neighbourhood escaped. The Sultan, who during the fire was in prayer before the whole people, has sent 500 purses, or 250,000 piastres, to the sufferers: but who can now prevent all sorts of excesses? On the 9th, the Grand Vizier Abdallah was disgraced, and replaced by Ali Bey, whom the Sultan Sehm had brought up, and who is said to be a moderate man, and friendly to the Franks,

Augsburg Gaz.

SOUTH AMERICA.

The Prime Minister of England, Mr. *Canning*, has expressed in Parliament the propriety of his government acknowledging, at a proper time, the independence of the South American States. That the Provinces were in fact separated, and Great Britain would defend their independence, should Spain attempt to cede them to France.

The *Colombian* squadron has been defeated near Porto Cabello (sea port in Caraccas) by the Spanish frigates which had just arrived from old Spain. The Columbians fought bravely, but had inferior force.—The slaughter on both sides was very great. Com. *Daniels*, the Columbian commander, and who is said to be a native of Salem, (Mass.) was wounded in the action.

A Columbian Minister, Jose Maria Salazer, has just arrived at New-York.

The Ex-Emperor *Iturbide* is banished to Italy, with a pension of $25,000 per annum, and it is probable a republican government will be established in Mexico.

The three *Commissioners*, who recently arrived in this city from *Guatimala*, have proceeded to Washington, for the purpose, it is said, of proposing to the President to admit that Province into our union.

The imperial government of Mexico having passed away, a tender of friendship may be expected from the new government of that nation to their neighbours, who now solicit our alliance, and both may form one republic.

The Cortes of Brazil had not assembled as was expected, two members being wanted to make a quorum. Things were going on quietly at Rio, though it was said there was secret discontent in the public mind. The liberty of the press had been abridged, and many crying abuses were left unredressed, and spoken of only in low murmurs, some persons having been arrested for too much freedom of speech. Gen. Le Cor had set himself down to besiege Monte Video, with 2000 to 3000 troops, and it was believed the Europeans would finally embark; although matters were represented by letters as being very unsettled and little business transacting.

It was said at Rio, that the Europeans were hard pressed at Bahia and had suffered seriously in skirmishes, attacks, and by disease—and a hope was entertained they would embark in a few months. No business of consequence was doing there.

NAVAL ENGAGEMENT.

Curacoa papers to the 3d of May, have been received at New-York, and furnish some particulars of a naval engagement, off Porto Cabello, between the blockading squadron and several Spanish ships of war, having with them two vessels, presumed to be transports, with troops, military stores and provisions for the garrison and loyal inhabitants of the place. The battle is said to have been continued with great obstinacy from 3 o'clock until sunset, when the former were compelled to yield to superior force; and the succours intended for the garrison, entered the port without further resistance. It is said the patriotic and gallant Commodore *Daniels*, who commanded the blockading squadron, fell in this action. He fought his vessel until she had not a shot in her locker, and was sinking, with her flag nailed to the mast. The Spaniards lost 83 in killed, and 49 wounded—the Colombians 161 killed, and 21 wounded. Disparity of force—Spanish guns 186—men 1304. Columbian force, 82 guns, and 478 men.—In consequence of this success, Porto Cavello is supplied with six months provisions.

Piracies at Porto Rico.

Capt. Harrison, of the schooner General Stricker, arrived at Baltimore, from Porto Rico, states, that in the port of St. John's, American vessels incur the same risk of being plundered by pirates, as in Havana; two or three instances occurred while the G. S. lay there, and, for some time previous to his sailing, Capt. H. was under the necessity of employing every night, a guard well armed, for the protection of the lives and property on board, as he had the most unequivocal proofs of their intention to rob and plunder his vessel.

RELIGIOUS AND LITERARY SUMMARY.

Professor *Norton's* Notice of the Life and Character, with a collection of the writings, of the late lamented Professor FRISBIE, is published.

A new *College* is authorized by the Legislature of Connecticut, to be located at Hartford. The board of Trustees is composed of all the prevailing sects except the Presbyterian.

Mrs. *Morton's* work, "Scraps, Sketches, and Fragments," will be published in a fortnight.

The Brothers, a new Tract by the Publishing Fund, is just published.

Rev. *H. Colman's* Discourse at the opening of the new church in Lynn, has just issued from the press.

Rev. Dr. Carnahan, D. C. has been elected to the Presidency of Princeton College, the Rev. Mr. Lindsley, Professor in the College, having declined the offer.

Various religious societies have held their anniversaries this week. An unusual number of clergymen and citizens from various parts of this and neighbouring states, have attended the organization of the government. Rev. Dr. *Thayer*, of Lancaster, (Worcester Co.) preached the Election Sermon. His text was Deut. xxvi. 19. It was a sensible discourse, and forcibly delivered.

The foundation of a new Catholic Church in Montreal was to be laid on Thursday last. This building is to be 160 feet long, and 66 feet wide.

Episcopal Consecration.—On the 23d of May, the Rev. JOHN STARK RAVENSCROFT, was consecrated to the office of Bishop of North Carolina, by Bishop White, assisted by Bishops Kemp, Griswold, Croes, Bowen, and Brownell. Divine service was performed by the Rev. Mr. Green, of North Carolina, and the Discourse delivered by Bishop Griswold. The House of Bishops now consists of ten, viz: White, Hobart, Griswold, Kemp, Croes, Moore, Bowen, Chase, Brownell, and Ravenscroft.

A collection of the miscellaneous writings of Prof. Frisbie, with some notice of his life and character, by Prof. Norton, of the University, has just been issued from the press, and is for sale by Cummings Hilliard & Co.

The excellent discourse of the Rev. Mr. Colman, delivered at the dedication of the Second Congregational Church in Lynn, is just published, and is for sale at this office. The subject of the discourse is, "the character proper to a Christian Society."

RELIGIOUS MEETINGS.

The annual meeting of the Society for the Suppression of Intemperance, will be holden this afternoon at the church in Chauncy place. The discourse will be by Rev. Henry Ware, Jr. of this city;—services to commence at four o'clock.

Artillery Election Sermon.

The sermon before the *Ancient and Honourable Artillery Company* will be delivered in the church in Chauncy place, on Monday, by Rev. Dr. Gardiner, of this city.

The religious meetings of the week have been, for the most part, well attended, and liberal contributions have been made to the friends of the different benevolent societies whose anniversaries were held during the week. The contribution for the benefit of Congregational clergymen, amounted to the generous sum of $318.

BIBLE SOCIETY.

"The Bible Society of Massachusetts" will hold its xivth annual meeting, in the vestry of the Old South, on Thursday, June 5, at 5 o'clock P. M.

At half past 7 a discourse will be delivered before the Society, by the Rev. William Jenks, in the Old South Church, and a collection taken to aid the benevolent objects of the institution.

JOHN PIERCE, *Rec. Sec.*

New-Hampshire Celebration.—On Wednesday, the 21st inst. the second Centennial Anniversary of the first settlement of New-Hampshire was celebrated in a splendid style, at Portsmouth. Prayers were offered by the Rev. President Tyler, of Dartmouth College. An Oration, by N. A. Haven, Jun. Esq. was delivered; and a Poem, by O. W. B. Peabody, Esq.

The Boston Daily Advertiser has the following remarks on the exercises of the day.

The oration by Mr. Haven, and the poem by Mr. Peabody, were excellent performances, well adapted to the occasion, and they were received with expressions of the most cordial approbation, by the very numerous audience. We hope they will be published, for the gratification as well of those who heard, and will wish to re-peruse and preserve them, as of those who were not present.

The new work of the Author of Waverly is advertised in the London papers as nearly ready for publication, in three volumes, by the title of *Quentin Durward*. The memoirs of a captive among the indians, by John D. Hunter, lately published in this country, is advertised as about to be published in London. Mr. Wilberforce has published an appeal to the religion, justice, and humanity of the inhabitants of the British Empire, in behalf of the Negro Slaves of the West Indies. *Salem Gaz.*

American Journal of Science, &c.—No. 5 of the 6th volume of "The American Journal of Science and Arts," by Professor Silliman, is just published at New-Haven.

At a meeting of the Academy of Arts and Sciences on the 27th inst. the following gentlemen were elected fellows:

Rev. JOHN BRAZER, *Salem.*
Jos. E. WORCESTER, Esq. *Cambridge.*
WILLIARD PHILLIPS, Esq. *Boston.*
Mr. SAMUEL PARKES, *London.*

A Law School in Baltimore, under the direction of Judge Dorcey, is spoken of in high terms by the Attorney General of the United States, in a letter to a friend in Richmond.

Princeton College.—The Rev. Mr. Lindsley having declined the Presidency of this institution, the Rev. Mr. Carnahan, of the District of Columbia, has been elected to fill that office.

ORDINATIONS.

In Shapleigh, (Me.) 30th ult. Rev. HENRY AMBROSE MERRILL, over the Congregational Church in that place.

In Shapleigh, (Me.) 29th ult. Rev. CHARLES BLANCHARD, as pastor of the 2d Baptist Church in that place.

A new Universalist Meeting-House in Shrewsbury, was yesterday dedicated, and the Rev. Mr. WOOD installed as pastor.

MARRIED,

In this city, Ezekiel Little, Esq. to Miss Ruth Barber.—Rev. Ebenezer Burgess, of Dedham, to Miss Abigail Bromfield Phillips, daughter of His Honour William Phillips.—Mr. Thomas Dorset, to Miss Eliza Reed.—Mr. John Roy, to Miss Nancy Dolbear.—Mr. William Slote, to Miss Nancy Fenno.—John F. Frothing, Esq. to Miss Mary Sigourney.—Mr. Uriah Hayes, to Miss Dorcas Fillebrown.

In Northborough, by Rev. Joseph Allen, Mr. Cyrus Holbrook, of Sterling, to Miss Ann B. Davis, of N.—Mr. Joseph Davis, Jr. to Miss Mary Wood, both of N.

At Pawtucket Falls, by the Rev. Mr. Benedict, Henry Perkins Andrews, Esq. of this city, to Charlotte Frances, eldest daughter of George Manners, Esq. His Brittannic Majesty's Consul for the state of Massachusetts.

DIED,

The Hon. John Phillips, a member of the Senate, and late Mayor of the city, who for a succession of years has sustained with so much honour to himself, and so much acceptableness to his fellow-citizens, various important offices in the gift both of the city and the state, was suddenly removed on Thursday morning from the scene of his earthly labours and usefulness. He attended the sitting of the Senate, and the public services in the church on Wednesday, in apparently good health. During the night of Wednesday, as we are informed, he was seized with a violent palpitation of the heart, which occasioned his death on the following morning.

In this city, Miss Eliza Goff, aged 23.—Mrs. Mary Thwing, relict of the late Capt. Nathaniel Thwing.—Capt. George Wheeler, aged 44.

In Charlestown, Mrs. Abigail Frothingham, widow of the late Dea. James Frothingham, aged 83.—Julia Maria, daughter of James and Ann Bryant, aged 8.

In Barnstable, Mr. Daniel Cobb, aged 72.

In Middleborough, 14th inst. Simeon Dogget, in the 84th year of his age—Much respected by all that knew him.

In Cambridgeport, on Monday morning last, Mr. Charles W. Fisk, aged 35.

In Marlborough, on Tuesday last, William Cogswell, Esq. aged 73.

In Charleston, S. C. Mr. Timothy Dexter, a native of Medford, aged 23.

In Glasgow, Wm. Taylor, D. D. Principal of the College in that city.

In Liverpool, Margaret M'Kenzie, aged 103.—Frances Dixon, aged 105—Ellen Tate, aged 110.

In Wiscasset, on the 25th inst. Mr. Cromwell Fowle, aged 23, son of Mr. Jeremiah Fowle.

In Cambridge, on Wednesday last, Mrs. Margaret Prentis, wife of Mr. Caleb Prentis, aged 32 years.

Patent Elastic Spring Sofas and Chairs.

THE advantages to be derived from this class of Sofas and Chairs over the ordinary kind has been the result of unwearied labour by the patentee. He has at length realized his most sanguine expectations, and by his permission the subscriber now offers them for sale, at his Upholstery Ware-room; where may be had, Mattresses and Cushions of every kind, made upon the same principles. It is a fact attested by many certificates which he now has in his possession from those that have tried and proved their real utility, that a person will ride quite as easy on a cushion of this kind applied even to a waggon, as they will in a carriage suspended on the best springs. He guarantees they shall continue to retain their original shape and elastcity. Also—Patent Easy Chairs for the sick, the infirm, and convalescent. Drawing-room and Parlour Curtains. Plain Venetian Blinds made at short notice. Together with a general assortment of Upholstery, Cabinet Furniture, &c.

WILLIAM HANCOCK,
may 23 No. 11 1-2 Orange-st. Boston.

Three Important Questions Answered.

JUST published, and for sale at this Office—THREE IMPORTANT QUESTIONS ANSWERED, relating to the *Christian Name, Character, and Hopes.* By Henry Ware, Jr. Minister of the Second Church in Boston. Third edition.

JUST published by O. EVERETT, *No.* 13, *Cornhill*, "A COLLECTION of ESSAYS and TRACTS in THEOLOGY. By JARED SPARKS. No. II. April, 1823.

Contents.

Archdeacon Blackburne, Biographical Notice—On Confessions of Faith.—Bishop Hoadly, Biographical Notice—Dedication to the Pope—On the Nature of the Kingdom of Christ—On Divisions among Christians.

POETRY.

From the Christian Observer.

SPRING.

When Spring unlocks the flowers
To paint the laughing soul;
When summer's balmy breezes
Refresh the mower's toil;
When winter holds in frosty chains
The fallow and the flood;
In God the earth rejoices still,
And owns her maker good.

The birds that wake the morning,
And those that love the shade;
The winds that swell the ocean,
Or lull the drowsy glade;
The sun, that from his amber bower
Rejoices on his way;
The moon and stars, their Ruler's state
In silent pomp display.

Shall man, the heir of nature,
Expectant of the sky;
Shall man alone, unthankful,
The voice of praise deny?
No, let the sun forsake its course,
The seasons cease to be;
Thee, Maker, shall we yet adore,
And, Saviour, honour thee.

The flowers of spring may wither,
The fruits of summer fade,
The winter fall untimely,
The birds forsake the shade,
The rivers fail, the ocean's tide
Unlearn his old decree,
But, Lord, in nature's dying hour,
Our love shall cling to thee.

ORIGINAL HYMN.

BY J. W. S.

Thou! whose eyelids never slumber,
'Tis thy watchful care we crave.
Place us with thy chosen number,
Guard thy suppliants, guide and save.
Doing aught, or aught designing,
May we learn thy sovereign will;
Each forbidden course resigning,
May we shun the path to ill.

Lord! before thy throne confessing,
Strength how frail and worth how low,
Yet, we pray, thy gracious blessing
On our weak attempts bestow.
With thy light through life to guide us,
What dark foe can lead astray!
Or what danger can betide us,
When thy hand directs the way.

Miscellany.

For the Christian Register.

ANCIENT MANNERS.

A book published in the reign of Elizabeth, and in *black letter*, is a curiosity; and among the most curious of the rare books of that time, is, *The Anatomie of Abuses; containing a discoverie, or briefe summarie of such notable vices and corruptions, as nowe raigne in many christian countreyes of the worlde; but [especially] in the countrey of Ailgna; together with most fearful examples of God's judgements, executed upon the wicked for the same, as well in Ailgna of late, as in other places elsewhere. Very godly, to be read of all true christians every where; but most chiefly to be regarded in England. Made dialogue-wise by* Phillip Stubbes. London, 1585.—*The second part of the Anatomie of Abuses; containing the display of corruption, with a perfect description of such imperfections, blemishes and abuses, as now raigning in every degree, require reformation for fear of God's vengeance to be poured upon the people and countrie, without speedie repentance and conversion unto God. Made dialogue-wise by* Phillip Stubbes.——We shall give a few extracts from this book, for the consolation of all those who believe that the world has been growing worse from the beginning to this day; and not less for the encouragement of all such, as, notwithstanding the depravity of the time in which we live, have indulged the trust that, while science and the arts have been very greatly advanced, there has not been that moral retrocession, so stoutly maintained, and so bitterly mourned by those, who will have it that the former days were better than these.—For these extracts we acknowledge our obligation to the third volume of *The Retrospective Review*, a work which we hope will soon be more extensively read among us.*

Let us see, then, what were the sins of dress in the bonny days of good queen Bess.

"Now there is such a confuse mingle-mangle of apparell, and such a preposterous excesse thereof, as every one is permitted to flaunt it out in what apparell he lusteth himself, or can get by any kinde of means; so that it is very hard to know who is noble, who is worshipfull, who is a gentleman, who is not; for you shall have those who are neither of the nobilitie, gentilitie, or yeomanrie, go daily in silkes, velvetts, satens, damaskes, taffetles, and suche like; and this I call a great confusion, and a general disorder. God be merciful unto us!

"Sometymes they use them (the hats) sharpe on the croune, peaking up like the spire or shaft of a steeple; standyng up a quarter of a yard above the croune of their heads, some more, some less, as please the phantasies of their inconstante mindes. Other some be flat, and broad in the croune, like the battlements of a house. Another sort have rounde crounes, sometymes with one kind of bande, sometymes with another; now blacke, now white, now russet, now red, now greene, now yellow; now this, now that; never content with one fashion or colour two daies to an ende. And thus in vanitie they spend the Lorde his treasures consumyng their golden yeres and silver daies in wickedness and sinne. And as the fashions be rare and strange, so is the stuffe whereof their hattes be made divers also; for some are of silk, some of velvet, some of taffetie, some of sarcenet, some of wooll, and, which is more curious, some of a certaine kind of fine haire.—These they call *bever* hattes, of twenty, thirty, or forty shillinges' price, fetched from beyonde the seas. Every servyng-man, countrieman, and other, all indifferently, dooe weare of these hattes; for he is of no account or estimation among men, if he have not a velvet or taffetie hatte; and that must be pincked, and cunningly carved of the best fashion. And good profitable hattes be these; for, the longer you weare them, the fewer holes they have."

Now for "the manifold abominations of the ruff," and its auxiliary, "starch."

"They have great and monstrous ruffes, made either of cambricke, holland, lawne, or els of some other the finest cloth, that can be got for money, whereof some be a quarter of a yarde deepe; yea, some more, very few lesse, so that they stand a full quarter of a yarde and more from their neckes, hanging over their shoulder-points instead of a vaile. But if Æolus with his blasts, or Neptune with his storms, chaunce to hit upon the crasie barke of their brused ruffes, then they goeth flip-flap in the winde, like ragges that flew abroad, lying upon their shoulders like the dishcloute of a slut.—But wot you what? The devil, as he, in the fullnesse of his malice, first invented these great ruffes, so hath he now found out also two greate pillers, to beare up and maintaine this his kingdom of great ruffes, (for the devil is the kyng and prince over all the children of pride.)——The one arche, or piller, whereby his kyngdom of great ruffes is underpropped, is a certain kinde of liquid matter, which they call *starch*, wherein the devil hath willed them to wash and dive their ruffes well; which, beyng drie, will then stand stiff and inflexible about their neckes. The other piller is a certain device made of wiers, crested for the purpose, whipped over either with gold, thread, silver, or silke; and this he calleth a supportesse, or underpropper. This to bee applied round about their neckes, under the ruffe, upon the outside of the bande, to beare up the whole frame and bodie of the ruffe from fallyng and hangyng downe."

Let not the reader suppose that these were ladies "ruffes." No. They were the adornings of *men* in the days of the virgin queen.—Now see what was their luxury in "shirtes," "dublets," and "hozen."

"Their shirtes, which all in a manner doe weare, (for, if the nobilitie or gentrie only did weare them, it were some deale more tolerable,) are either of cambricke, holland, lawne, or els of the finest cloth that may be got; and of these kindes of shirtes every one doeth now weare alike; so as it maie be thought our forefathers have made them bandes and ruffes, (if they had any at all,) of grosser clothe, and baser stuffes than the worst of our shirtes now-adaies. And these shirtes, (sometimes it happeneth,) are wrought throughout with needle worke of silke, and such like, and curiously stiched with open seame, and many other knackes beside, more than I can describe; insomuch I have heard of shirtes that have cost some ten shillynges, some twentie, some fortie, some five pound, some twentie nobles, and (which is horrible to heare) some ten pound a piece; yea, the meanest shirte that commonly is worne, cost a crowne, or a noble at the least, and yet this is scarsly thought fine enough for the simplest person that is.

"Their dublets are no lesse monstrous than the reste, for now the fashion is to have them hang down to the middle of their thighes, being so hard quilted, stuffed, bombasted, and sewed, as they can neither crooke, nor yet plaie in them, through the excessive heat thereof; and therefore are forced to wear them loose about them, for the most part; otherwise, they could very hardly either stoupe, or decline to the grounde, so stiff and sturdie they stand about them. Certaine I am, there was never any kinde of apparell ever invented, that could more disproportion the body of man, than these dublets with great bellies hangyng downe, and stuffed with four, five, or six pound of bombast at the least. I say nothyng of what their dublettes bee made—some of saten, taffetie, silke, grograme, chamlet, gold, silver, and what not; slashed, jagged, cut, carved, pincked, and laced with all kinde of costly lace, of divers and sundrie colours; for, if I should stand upon these particularities, rather tyme than matter would bee wantyng.

"Then have they hozen, which, as they bee of divers fashions, so are they of sundrie names. Some bee called French hose, some Gallic, and some Venetians. The French hose are of two divers makynges; for the common French hose, (as they list to call them,) containeth length, breadth, and widenesse sufficient, and is made very sounde. The other containeth neither length, breadth, nor widenesse; being not past a quarter of a yard wide, whereof some be paned, cut, and drawn out with costly ornaments, with carrions annexed reaching doune beneathe their knees. The Gally-hozen are made very large and wide, reachynge doune to their knees only, with three or four guardes a piece laid doune along either hose. And the Venetian hozen they reckon beneath the knee, to the garterynge place of the legge beneath the knee, where they are tied finally with silke pointes, or some such like, and laied on also with rowes of lace, or guardes, as the other before. And yet, notwithstandyng all this is not sufficient, except they be made of silke, velvet, damaske, saten, and other like precious things beside; yea, every one, servyng-man, and other inferiour to them in every condition, will not stick to flaunt it out in these kind of hozen, with all other their apparell suitable thereunto. In tymes past, kynges (as olde historiographers in their bookes do recorde) would not disdain to wear a pair of hozen of a noble, tenne shillynges, or a marke price, with all the rest of their apparell after the same rate; but now it is a small matter to bestow seventie nobles, tenne pounde, twenty pounde, fortie pounde, yea, a hundred pounde of one pair of breeches; (God be merciful unto us!) and yet this is thought no abuse neither.

"Then have they nether-stockes to these gai hozen, not of cloth, (tho' never so fine,) for that is thought too base, but of jamsey, worsted, crewell, silke, thred, and such like; or at least of the finest yearn that can be got; and so curiously knitte, with open seame downe the legge, with quirks and clocks about the ancles, and sometyme, (haply) interlaced with golde or silver threds, as is wonderful to beholde.

"To these their nether-stockes, they have corked shooes, prinsnets, and fine pantoffles, which bear them up a finger or two from the ground; whereof some be of white leather, some of blacke, and some of red; some of black velvette, some of white, some of red, some of grene, laced, carved, cut, and stiched all over with silke, and laid on with golde, silver, and suche like. And to what uses serve these pantoffles; for how should they be easie, when a man cannot go stedfastly in them, without slipping and sliding at every pace, ready to fall doune? How should they be easie, when as the heele hangeth an inch or two over the slipper from the grounde; in so much as I have knowne divers mens legges swell with the same? And handsome should they be, when as with their flipping and flapping up and doune in the dirte, they exaggerate a mountaine of mire, and gather a heape of clay and baggage together, loding the wearer with importable burthen.

"They have clokes also, divers in colours, white, red, tawnie, blacke, grene, yellowe, russet, purple, violet, and infinite other colours; some of clothe, silke, velvette, taffetie, and such like; some of Spanish, French and Dutch fashions; some reaching to the gridlesteade, or waste, some to the knee, and some trailing upon the grounde. Then they are garded with velvette gardes, or els laced with costly lace, either of golde, silver, or at the leaste of silke three or fouer fingers broade doune the back, about the skirtes, and every where els. And nowe, of late, they use to garde their clokes round about the skirtes with (bables,) I should saie bugles, and other kinde of glasse, and all to shine to the eye. Besides all this, they are so faced, and withal so lined, as the inner side standeth in almost as much as the out side. Some have sleeves, other some have none; some have hoodes to pull over the heade, some have none; some are hanged with pointes, and tasselles of golde, silver, or silke, some without all this.

"To these have they their rapiers, swordes, and daggers, gilt twise, or thrise over the hiltes with good angell golde, or els argented with silver; and some, as I heare, of pure silver, covered with golde; other some are damasked, vernished, and ingraven marveilous goodly. And, least any thyng should be wanting to set forth their pride, their scabardes and sheathes are of velvette, or the like."

"Now," says the reviewer, "what a poor unfledged animal does the best accoutred dandy of these degenerate days appear by the side of the *exquisite* of the sixteenth century; with his sperical hat surmounted by a gallant plume of party-coloured feathers; his neck defended by a broad *cheveux de frise* of ruff, with its buttresses of starch and wire; his curving sweep of doublet, well padded, pinked, and slashed; his damask hosen; his nether-stocks curiously knit with quirks and clocks; his cork heeled pantofles, embroidered with silk and gold; equipped with his cloak of fine cloth, bordered with gold lace; and armed with rapier and dagger, with silver hilts and velvet scabbards!"

These extracts give us but a single view of ancient luxury,—the luxury of *dress*. But even dress exerts an important influence on the character of an age. It is greatly to be regretted that the few writers of memoirs in our language, have so much overlooked this, and many other of the ever changing circumstances of the time of which they have written, which however give us a better clue to guide us through the labarinth of manners and opinions of which they write, than any court registers, or the correspondence of secretaries can furnish. Even the rich store houses of the old chroniclers are almost neglected; and the scarcely less rich treasuries of the holy men, (call them fanatics if you will,) who, with more bitter tears than Heraclitus ever shed, while mourning over the follies and vices of their time, have described them with all the strength of their own feelings, and all the truth of eye-witnesses; and have sent them down to us with all the freshness of a new existence. How much more valuable, for a memoir of the age of Elizabeth, are any writings of Burleigh, than the details which Stubbes has given us? No less than eighty-eight pages are devoted to a description of fashions, and the abuses of apparel; and we might give other extracts from him, not less characteristic of the time, nor less instructive. But we must stop. Those which we have made derive some importance from the circumstance, that they bring before us the true form, if not the very body of the time; and we do not envy him who can find in them no moral, or can derive from them no instruction.

* It is printed by Charles & Henry Baldwyn, London. Eleven or twelve numbers only, I think, have yet been printed. The numbers are of the size and form of the Quarterly and Edinburgh Reviews.

MODES OF SALUTATION.

Of all human customs, none is more ancient or more general than that of reciprocal salutation. We find it among the people of antiquity, as well as in every modern nation. Salutation was, if we may so express it, the first smile of humanity in its cradle; it arose at the pure source of the infancy of society; and it appears to have become sacred to posterity the most remote. In its origin it was a kind of worship rendered from man to man; an homage by which he recognizes something divine in his fellow; and in progress of time it became a sign of peace and welcome, before which all distinctions of race and country vanish, and the stranger, the most unknown, becomes invested with all the claims to hospitality of the nearest kindred.—As every nation has its own coins, it has, in like manner, peculiar forms of salutation which belong to it.

Salem Observer.

THE ORIENTAL.

In the East, the sign of salutation is peace and repose, (the *shalom* of the Hebrews, the *salam* of the Arabs,) *Peace be with you*, and the answer is—*with you be Peace*. This form perfectly expresses what is the object of the desires and of the enjoyments of the Orientals;—it presents a vital feature in their character.—The words Peace and Repose include with the Orientals every species of comfort and happiness; and it is with these therefore that they salute and wish each other well.

THE GREEK.

The salutation of the Greeks was almost the contrary to that of the Orientals; and we ought to expect it, when we reflect on the character of this active people, so entirely opposite to that of these effeminite nations. The Greek was active, occupied, and feared nothing but repose; hence, his salute was, *act successfully*; and as he delighted in pleasure and joy, he wished them to his friends, by saying, *Hesh, rejoice!*—and, in accosting one, he would ask—*What are you doing? What are you busied in?*

WOOL.

The following is the best mode of putting up the fleece:—spread it open with the inside down, fold in the skirts, begin at the tail and fold it up close and firm, until you come to the neck, which twist into a rope, and tie it round the fleece as tight as practicable: in this way, the inside of the fleece will be turned out; and this is very important; for, if it is folded so that the inside of the fleece come together, the wool will become so matted and stuck together, the wool assorters cannot open the fleeces without tearing them to pieces. In no case ought the fleece to be tied with hemp or twine of any kind.

The above is the manner in which Benjamin Wells & Co. who are large sheep growers and wool purchasers, direct wool for their factory to be put up. *Pittsburgh Mercury.*

Cultivation of Grapes.—A correspondent of the American Farmer communicates the following simple method of propagating the grape vine: Take a cutting of three eyes, and make a place by removing the earth, the same as you would to plant indian corn in a hill, and lay in two cuttings, flat at the bottom, of three eyes each, and cover them in the same manner, as you would corn: out of a considerable number planted in a border, scarcely one failed.

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